THE BRETHREN'S EVANGELIST.
A Religious Weekly,
Having the BIBLE for its Creed.

H. R. HOLSINGER, . . . Editor.

ASHLAND, O., DEC. 19, 1883.

The subscription of the BRETHREN'S EVANGELIST is $2.00 a year, in advance.

New subscriptions may commence at any time during the year, but we cannot agree to furnish back numbers.

The BRETHREN'S EVANGELIST will be sent only till the term of subscription expires, unless otherwise ordered.

Agents are allowed to retain ten per cent of our money for their services, or to order it in trade, subscriptions, or any goods advertized.

All letters and communications to be addressed,

H. R. HOLSINGER & CO.,
Ashland, Ohio.

VALEDICTORY.

In the providence of God we have been permitted to close another volume of our paper, and to see the eventide of another year. It is marvelous, indeed, that we are spared so mercifully. We feel to offer a thank offering to Him who gives every good gift. O, bless the Lord, my heart, for his mercy endureth forever! I will praise him with my lips, I will praise him with my pen, and by his grace *i* hope to praise him in my life. To us personally the year has been one of great events. Death for the first time entered our family, and took away from us our much loved and first grandson and namesake; we made our first trip to California, passing over the continent from Philadelphia to San Francisco, and associated with the Brethren of the Atlantic and Pacific States, and for the first time met the Brethren of California. This is an important item to us, being not only novel, but very enjoyable, socially and religiously. Then we saw the church of the Brethren rebuilt upon the sure foundation, the gospel of Christ, and have seen it looming up grandly like a city set upon a hill, and reflecting brightly the light of the glorious doctrine of Christ, after having been almost covered over and smothered out with the traditions and commandments of men. We thank God that it was our privilege to participate in so glorious a work. It was an occasion which is not for a day only but for all time to come. Then there were many minor matters of such a nature as to make the year 1883 one of much importance to us. In most of these our readers also participated. But the year has sped away. Another book has been made, and when bound will be ready to put upon the shelf in the library or in the archives, and so the record closes. It is as it is. "What I have written, I have written," is true, but it may not be right after all. And without time to review the work of the past year, or even to casually glance over the leaves of the finished book, we proceed to arrange for the opening of a new volume, which is to be larger and better. Such is the editor's and publisher's life. We hope to do better in the future; we think we can do better; we know we shall try hard to do better. We ask to be pardoned for past errors and failures, and to be trusted upon our promises for the future, and with that we shall close, bidding our kind readers one and all a hearty farewell. May the grace of our Lord and Savior Jesus Christ, the love of God the Father and the guidance of the Holy Spirit, rest upon and abide with us all, evermore. Amen.

A LITTLE HIGH PRICED.

That is what some of our subscribers are saying in regard to the price of our paper for next year. Yes, it will appear so to some, at least; but if they will look at the matter properly, it must appear that the rate is lower than before. The paper with four pages cost $1.25; now we propose to add another four pages for seventy-five cents, which is fifty cents less than the first four pages cost. Now that is clearly a lower rate. But we can appreciate that to some persons the additional seventy-five cents is quite an item. There are, however, not many on our list who cannot raise the amount by a little close financeering. A little saving in luxuries, or superfluities, or a few hours extra work some evening, will soon accumulate seventy-five cents. Then you will have "a paper as is a paper."

Then, again, our paper is as cheap as other first-class denominational papers with small circulation. It is the same size and price as the *Evangelical Messenger*, organ of the Evangelical church: the *Herald of Gospel Liberty*, organ of the Christian church; the *Christian Review*, of the Disciple church, the *Messenger* of the Reformed church, and others that we could name, while we do not have the circulation they have and not nearly so liberal an advertising patronage. To make the story short our price is just a little too low for the size of our paper and the length of our subscription list. That is the fact of the matter; but our patrons kept clamoring for a larger paper, and we are going to gratify them. It cannot be done for less than $2.00. So we must make the best of it. And we call upon all our friends, and especially all the friends of the enlarged paper, to go to work in all earnestness and swell our list. Send for specimens and distribute them. Take subscribers right on the spot. Don't wait for prospectus. Take your pass book, or a scrap of paper, or an old envelope, or anything that will keep a memorandum until you can get to your home. Then write the names all *carefully*, VERY *carefully*, so that every letter can be told without any mistake, with post-office, county and State, all just as plain. Then enclose with it the pay, in postal note, money order, draft, (*no checks*,) or in cash, and address plainly to H. R. Holsinger & Co., Ashland, Ohio. If money is sent in large sums the letter should be registered. We appoint all friends of the paper and of a gospel church, agents. We would be very happy to offer a sewing machine, a Webster's dictionary, or even a brown-stone front dwelling as a premium to the person who will get up the largest list, if we had them, but we do not have them. We must expect to work from principle, and all should endeavor to do their full share. We will endeavor to do our part in work and sacrifice, by publishing a good paper at a reasonable price.

To accommodate persons who do not have the ready cash, we will receive subscriptions for six months at one dollar. Perhaps before that time shall have expired they can raise another dollar.

SUGGESTIVE LETTERS.

Just before going to press we received the following letters:

NO. 1.

BERLIN, PA., Dec. 16.

DEAR BRETHREN: Please find enclosed five dollars, for which send two papers and Annual. The balance you can use for the poor.

A. P. MILLER.

NO. 2.

KNOX, PA., Dec. 11.

DEAR BRETHREN: Please book my name as a subscriber to your paper for 1884; and also send a copy of the Annual. Enclosed find five dollars. The balance is for the use of some one who is not able to pay for a paper.

JOHN MILLER MONG.

That makes us 2 80+.60=$3.40, to the credit of our beneficiary list. We commend the example of these brethren to the notice of all the friends of our paper and the cause of a gospel alone religion, *who are in good circumstances*. In this way the price of the paper can be reduced to those with whom the advance was any hindrance. Many have said: "We would rather pay five dollars for a large paper." Here is an opportunity of paying your five dollars. We will receipt it all through the paper and place to the credit of Beneficiary List, and charge all balances off those who cannot pay full price, or copies sent free to God's poor, to the same account. In this way we need not lose any subscribers on account of the enlargement and consequent advance in price. Where there's a will there's a way." Now keep it up, brethren and sisters; and let us see how much good you can do. This will be an excellent way of making your holiday presents.

Editorial Miscellany.

It will not do to buy peace at any price; it may be bought too dearly.

Brother C. A. Coler has our thanks for his timely help toward Christmas enjoyment.

Doing something merely to get rid of it, is different from doing it for the Lord's sake.

Brother Mason writes us that they are snugly fixed in their new home at Farmersville, ready for work.

Every saint is God's temple; and he who carries his temple about him may go to prayer when he pleases.

The German Baptists are holding meetings at North Liberty, Ohio. J. Gump, of Indiana, is preaching for them.

The editor of the *Evangelist* expects to preach at Dayton on Sunday forenoon, Dec. 23d, and likewise in the evening.

In brother B. L. Gordon's report of church work at Sugar Grove, Ind., in No., 48, we made him say 78 communed, instead of 18.

Elder J. P. Hetric was holding meetings at Harmonyville, Chester county, Pa., last week. The Lord be with thee, brother Jesse.

Remember that we will accept a postal note for $4.99 as $5.00. It will cost only three (3) cents to purchase such a note at any first-class postoffice.

Business is business; and every man, woman and child is on the high road to respectibility, if not to prosperity, when they have learned to mind their own business.

We hear good news from Masontown, Pa. Brother A. D. Gnagy held a meeting at that place lately, and fourteen were added to the church by baptism and one reclaimed.

We learn that the wedge has been set at Lanark, Ill. Brother W. H. Herrington has been expelled, after three month's probation, for taking part in the Dayton Convention.

At going to press we have still not received any of the Brethren's Hymnody, but are daily expecting them. As soon as they arrive all orders will be filled. See price list elsewhere.

Brother J. H. Swihart is holding meetings at Farmersville, Ohio. The first evenings the weather was very bad, and consequently the attendance was not so large. God bless his labors.

We have some odd numbers of the present volume. They will be sent to those who may want them to fill up their volumes, if ordered soon. The shelves must be relieved for next volume.

A converted man went home from an Illinois camp-meeting and publicly burned his stock of pipes and tobacco, amounting to $200 worth. That is apostolic. Such religion amounts to something.

Brother R. F. Mallott has now removed to North Liberty, Knox Co., O., where his correspondents will address him. He expects to make a gospel visit among the Brethren in Wood county, Ohio, next week.

Brother Swihart says, under date of Auburn, Ill, Dec. 9th.: "There were six more added to the church at Auburn, by baptism, to-day. This church has now forty-four members, and good prospects for more."

Brother J. W. Smouse writes from Hagerstown, Md., Dec. 12th, "I am at this date at Mt. Lena, Md., holding forth the gospel. Grand prospects for an ingathering of souls. May God bless his cause. Pray for us and for success."

At one of the ragged schools in Ireland a minister asked the poor children before him: "What is holiness?" Thereupon a poor little Irish boy, in dirty, tattered rags, jumped up, and said, "Please your reverence, it's to be clean inside." Could anything be truer?

Brother Isaac Kilhefner writes us from Pionier, O., Dec. 11th,: "I am here all right, ready for work. We had a splendid meeting at Mansfield, on Sunday evening, with a good congregation. An earnest desire to have us come again to preach. The interest surely is good at Mansfield.

Brother Joseph Meyers, of Astoria, Ill., will be 81 years of age on the 11th of Jan. 1884, and is still enjoying good health, and can read and write as well as ever, and is booked for the EVANGELIST for another year. He says: "I always made the gospel my rule of faith and practice, and in that faith I hope to die."

By silence against any sin known to us, we thereby give our assent to it, yea, a logical endorsement of the sin, and thus are made unwillingly a partaker of their evil deeds because it devolves upon us to reprove the sin, and we cannot reprove sin by keeping silent in regard to it. Open testimony is required of each of us.

Brother Jacob W. Beer's report of the inquisition at Nickerson, Kansas, came too late for this issue. It resulted in an amicable division. A council meeting was appointed by the Brethren on the 22nd inst., for further organization. Brother Beer expects to commence a meeting on Jan. 5th, with the Brethren near Peabody, Kansas.

On Dec. 22, 23, 24, 25, 29, 30, 31, 1883, and Jan. 1, 1884, tickets will be sold from and to all stations on the New York, Penna. & Ohio R. R. including Cincinnati and stations on C. & D. R. R. south of Dayton, at special excursion rates. Tickets will be good for return until Jan. 3, 1884, inclusive. Rates, tickets and further information may be obtained of ticket agents on line of roads.

We forgot to say last week that the Ashland city church met in council last Saturday a week ago, and called brother W. C. Perry to the ministry. Brother Perry is a promising young man, now attending Ashland College, and at the same time teaching several classes. He was installed into his office on the same day. Other business was transacted, all in good order, peace and love.

The article by Prof. Miller, in reply to Mr. Beecher closes with this issue. The Dr. has our thanks for his able contribution to our columns. We think his arguments are unanswerable. We have had the article put up in pamphlet form for wider circulation. It will be ready in a short time. Price 25 cents. We hope Dr. Miller will favor us with other productions from his able pen.

Sister Emma M. Stauffer, of Kennelworth, Pa., has responded promptly to our earnest appeal, and went to work "now, right now," and is sending us the fruits of her success. Sister S. is one of our best agents. Wish we had a hundred or so of such. And there are many young ladies, intelligent and earnest, who would be successful if they would make the effort. Will you not help us, sisters? Who will be the first to respond.

Brother J. K. Leedy, of Tom's Brook, Va., after deploring the warfare in the church, concludes with: "I will try by the grace of God to bear the cross yet a little longer; perhaps the true spirit of Christ will get in possession of the hearts of the Brethren of every faction, so that they all might be made willing as one man to unfurl the banner of King Jesus, and rally round the flag of the Bible and the Bible alone, and cry out "Hosannah in the Highest, peace on earth, and good will toward men!" In the name of Christ can't it be good will even toward our brethren? May God help us to get closer together, and not farther apart."

The great chain of love which had been the boast and pride of the brotherhood for over a century and a half, has been hopelessly broken; but it is some consolation to know that the "missing link" has at last been discovered in the Fairview church. By the action of the late compromising committee, brother Beer and the members of his congregation is the point of union between the two great divisions. The German Baptists and Brethren both claim them as members of their respective bodies; therefore, through them these bodies become kind of *step*-brethren, at least.

We have a good letter for the Children's Department, from brother Will L. Spanogle, for the first number of next year. It is addressed to the children of the Fair Haven Sunday school. Next year we mean to publish a Department for the children regularly. Our paper will be large enough to give the children a nice little room to themselves. Hope they will send us lots of nice things to furnish it with. They must also invite their parents and brothers and sisters and friends—not forgetting their teachers, to write nice, cheerful articles for their department in the *Evangelist*. We want *many* short articles instead of a few long ones.

Speak not often of your own action, nor even when it can be properly avoided, make allusions to yourself as an agent in transactions which are calculated to attract notice. We do not suppose, as some may be inclined to do, that frequent speaking of our actions is necessarily a proof, although it may furnish a presumption, of inordinate self-love or vanity, but it cannot be denied that by such a course we expose ourselves to temptations and dangers in that direction. It is much safer and certainly much more profitable, to speak of what has been done for us—to speak, for instance, of ourselves as the recipients of the goodness of God—than to speak of what we have ourselves done. But even here, also, though it may often be an imperative duty, there is need of deliberation and caution.

The minister of the gospel never had better opportunity to do good and pleasant work than at the present. He can have a thorough education and thus go into the field well prepared; he can provide himself with books of every variety; he can put himself into sympathy with the current thought of his brethren, and he can work amid influences that are active and responsive beyond those of any time in the past. The work to be done is a great one. If he looks at it rightly he will see it so. It is possible for him, of course, to see only trivial things and spend his strength on them, but it will be his own fault, and will prove that he has abused his opportunities. Every pastor who does his duty, speaks well of his calling, and even from the point of view of that which satisfies the worthiest human aspirations, he will urge it upon those who look toward it with a consecrated longing for its privileges.

God always calls things by their true names. Whatever he calls a thing, a place, or an institution, that we may know it to be. To make anything something else than what God has called it is a perversion of it. What he has called it is what he meant it to be—what, therefore it ought to be. When he said "Mine house shall be called a house of prayer," he told the proper use of that house, the true purpose for which he caused it to be built. By "mine house" did Jehovah, speaking by his prophet Isaiah, mean the material edifice built for the worship of him at Jerusalem? If possibly we might otherwise have been in doubt about this, we cannot be since we have Christ's exposition of it, given in a very emphatic way. Alas! how often in these times do we find his sanctuary desecrated to unholy uses. Not only is it made a house of merchandise, but it is also turned into a court of *in*-justice, where spite, jealousy and prejudice unblushingly reign supreme.

A correspondent referring to brother Beer's case says: "I cannot understand why the elders who waited on brother Beer, did not deal with him according to the prescribed rule. What are they going to do with him and his church? Has he not done sufficient? Has he not been fully enough branded as a confirmed heretic? Is this policy to continue, or is it only temporary, and intended to aid a weak cause? It looks a little as though the German Baptists desired to form a union again. Please give me your opinion."

There is no telling what they will do. There is nothing more uncertain, inconsistent, or unreasonable than German Baptist policy. It is void of all principle, and in its church government is controlled entirely by feeling. If they wish to spare any of the flock, they will do so notwithstanding the command of God. If they feel they would rather have certain members out of the church, they will manage to get them out in some way, without regard to gospel, justice or common sense. "You must hear the church." The church may be a committee of three or more, a majority of the congregation, a minority of the congregation, or the whole Annual Meeting, just as it will